CHAPTER I

INTRODUCTION

The cultural heritage of India is a synthesis of heterogeneous sub-cultures brought by disparate communities of people who came to the subcontinent as part of varied religious interests, invasions, or for trade and commerce. Different dynasties and diverse groups of people ruled and left behind legacies of hybrid symbiotic cultures. The multilayered pluralistic culture that stretches across India stands ample testimony to this historical fact. At the same time every State in India can be said to have autochthonous cultures too. Kerala, one of the most important literate States in India, has a heterogeneous culture that emerged out of the tumultuous socio-political and religious events that marked the history of the region. Kerala has her own unique and powerful cultural heritage. The socio-politic fabric of the region has been significantly influenced by the influx of traders, travellers, colonists, conquerors, priests, pilgrims, missionaries and the like. Romans, Arabs, Greeks, Portuguese, Dutch, French and the English played significant roles in moulding the culture of Kerala\(^1\). Her interactions with people of other countries and races have helped the evolution of a unique way of life endemic to Kerala.

While some of them focused on expanding trade and commerce with Kerala, others went about establishing a kind of religious hegemony in later years. Amidst them, there was a section of erudite Europeans, who laboured as missionaries in different parts of Kerala. These western missionaries found that orthodox beliefs and traditions of the society were the greatest obstacles which prevented the development and growth of the Kerala society. Working under the shade of the then prevailing socio-political taboos the missionaries endeavoured to liberate the people from orthodoxy, rigidity and traditional customs through education.

Consequently the missionaries started a new kind of educational system which made significant changes in the socio-cultural fabric of society. Separate schools for girls and boys were started, along with teacher’s training centres, seminaries, residential schools for girls and vocational training institutions that would give immediate employment. All these had a far reaching impact upon the culture of the society as well as the ethos of the people of Kerala. This led to the beginning of a new era of renaissance in Kerala.

Together with the practice of western education, the advent of printing technology further strengthened the waves of change that had

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3 Ibid., pp. 98-105.
begun sweeping over the state. If in Europe, Renaissance was seen in art and literature, in Kerala it was in the form of resistance to the prevailing customs of caste system and untouchability and such other orthodox, conservative practices. During that period society favoured the upper caste Brahmins everywhere and the lower classes had no freedom of their own. Their lives were always one of servility to the Brahmins who enjoyed a higher social status. It is noteworthy that the missionaries endeavoured to spread awareness about equality of the individual and liberty to such a society. Whatever the missionaries envisaged in the 16th century, was popularized by the social reformers of 19th century India.

Among the missionaries and foreign scholars who contributed to the literary and cultural reawakening of Kerala the role of Arnos Padiri is laudable. A Jesuit missionary on the Malabar Coast, Fr. Joannes Ernestus

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5 A. Adappur, Sakshara Keralathinte Navodhanamoolyangal, [Mal], D.C. Books, Ernakulam, 2013, p.39. Brahma Samaj, Arya Samaj, Theosophical Society and Ramakrishna Mission were some of the socio religious movements that were the direct outcome of the early changes introduced here with the advent of missionaries at the national level. Raja Ram Mohan Roy, Mahatma Gandhi and B.R Ambedkar were the prominent social reformers of the 20th century who spearheaded the social revolution against caste system, untouchability and orthodoxy in the country. All of them have acknowledged their social commitment and revolutionary fervour to the Christian teaching imparted to them from the western education they had been exposed to. From the East and West the winds of Renaissance swept over the country and in Kerala it was taken up by eminent socio religious teachers such as Ayyankali, Sree Narayana Guru, Chattambi Swamikal and Vagbhadananda. Therefore, they are known as exponents of 19th century renaissance in Kerala. Also see, T. K Raveendran, Asan and Social Revolution in Kerala, Kerala Historical Society, Trivandrum, 1972, p.XVII.
Hanxleden, respectfully called Arnos Padiri, was a multi-linguist (to an extent social-linguist as well) who mastered Malayalam and Sanskrit and contributed much to the literature and culture of Kerala. He was born at Ostercappel near Osnabrueck in North West Germany in 1681. After completing his philosophical studies in 1699, Fr. Joannes Ernestus Hanxleden met Fr. William Weber S.J, who was engaged in recruiting candidates for the Jesuit Missions in India, especially for a new mission, to be started on the Malabar Coast of Kerala. Fr. Weber was impressed by the intelligence and earnestness of young Hanxleden. Hanxleden had been very much impressed by the activities of the great Jesuit, St. Francis Xavier, in India and he wanted to emulate this saint and do mission works in India. Arnos Padiri was convinced that he could fulfill his dream only by dedicating himself to the Indian Missions of the ‘Society of Jesus’. Hanxleden was accepted as a ‘candidate’ of the Society.

On completion of theological studies at Goa, Fr. Hanxleden went to Velur in Kerala. He was appointed at Velur, about 20 kilometres north of Thrissur in Kerala, a place renowned for scholarly Brahmins. It was at Velur that he started his literary endeavours and most of his literary pieces were composed there. A generous, broad-minded member from the Hindu community named Peruvazhikkattu Nair offered a piece of land to Arnos Padiri to establish a Church at Velur. Here, Arnos Padiri built a residence in typical Kerala style and a Church in the name of St. Francis Xavier. For
over thirty years, Arnos Padiri worked persistently to spread the gospel. At the same time he did not neglect his literary pursuits. The literary activities of Arnos Padiri are, in fact, far more important than his mission work in Kerala. During the last years of his life, he moved to Pazhur near Thrissur and after completing his mission there, Padiri breathed his last on 20th March 1732.

Arnos Padiri came to Kerala during a transitional period, regarding Malayalam language and literature. Significant changes were taking place in the cultural life of the people as well, due to the activities of western missionaries. Although Arnos Padiri came here as a missionary with the objective of emulating Francis Xavier, he soon became captivated by the culture and language of the land. Padiri’s deep respect and love of Indian culture and literature forced him to study the vernacular languages, although there were several social and linguistic barriers. Arnos, prompted by the background forces of Renaissance Europe, studied the ancient and important classical works in Sanskrit with great enthusiasm. This missionary scholar very soon mastered the Sanskrit and Malayalam languages, and indulged in extensive literary activities, including writing of books in the languages he learned, surpassing most of his contemporary scholars. Arnos Padiri, the missionary poet was instrumental in bringing many changes to Kerala’s culture and society. His contributions can be summarised as a missionary, poet, writer, linguist, Sanskrit scholar,
lexicographer, grammarian, Indologist, culture bearer, and an advocate of active acculturation.

Arnos Padiri has written a number of poetical works in Malayalam. The works of Arnos Padiri in Malayalam include *Puthen Pana* (Life of Christ) *Chaduranthyam* (The Four Ends of Man) *Umma Parvam* (Life of Virgin Mary) *Vyakula Prabandham* (Soliloquy of Virgin Mary) *Ummade Dukham* (Lamentation of Virgin Mary) and *Genoa Parvam* (Story of Genevieve). He possessed profound scholarship in Sanskrit and his epoch making contributions in the language are *Gramatica Grandonica* (Sanskrit Grammar or Grandonic Grammar) and *Dictionarium Sanscradamico – Lusitanum* (Sanskrit – Portuguese Dictionary). *Arte Malavar* (Malayalam Grammar) and *Vocabularium Malabarico Lusitanum* (Portuguese – Malayalam Dictionary) are the other important works in this field. In addition to the grammatical works, Arnos Padiri translated hymns in Latin into Sanskrit titled *Ave Maris Stella* (A Song in Praise of Virgin Mary) which has been missing. Hanxleden also copied, introduced and annotated several manuscripts of Sanskrit lexical and grammatical works. He copied *Amarasimha, Siddharūpa* and wrote a commentary on the Sanskrit poetical work, *Yudhishtiravijaya*. These multifarious and efficacious works of Padiri declare his acumen as a versatile poet with a lofty ideology, elevated thinking and a sharp insight into human nature.

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Indigenization and acculturation were taken up by Arnos Padiri as major steps to develop cultural integration through his literary works. Therefore, Arnos Padiri frequently incorporated Indian concepts and ideologies in his works, especially in his works like *Genoa Parvam*, to create a new cultural dimension. He synthesized the essence of Indian literature such as *Neethi Sara, Bhagavat Gita, Ramayana, Upanishad, Shakundalam* etc.\(^7\) into his works plentifully. The vision of cultural synthesis is reflected in his works and it becomes more precise and truthful in his work, *Genoa Parvam*. Thus, he opened a new door for the solving of the social crisis that had gripped Kerala during his time. This innovative attempt opened up a new stream in the history of Indian literature. He provided Christian devotional literature similar to Hindu devotional literature thus amalgamating Hindu philosophy with that of Christianity.

*Bhakthi* or devotion is the basic sentiment underlying Padiri’s poems, the impact of which was manifested in a new wave of spirituality that overtook Kerala. He wrote devotional poems to establish a new lore of Christian culture that would be accepted by the common man. Arnos was a follower of Poonthanam Narayanan Namboodiris’s beautiful devotional lore and so he tried to integrate the wisdom of *Njnanapana* in his own work *Puthen Pana*. The harmonious tone, the elegant words, meaningful ideas, simple and gorgeous presentation all contributed in a

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\(^7\) Dr. N. Sam, et. al., eds., *Arnos Padiriyude Kavyangal*, Current Books, Kottayam, 2002, *op. cit.*, p.50
significant manner to bring about a wave of *bhakthi* in Kerala. A new devotional lore was created in Malayalam literature as a continuation of the *bhakthi* literature of Poonthanam. Arnos Padiri introduced Christian teachings and ideology in Malayalam *bhakthi* literature.

Arnos introduced modernity in Malayalam poetry by integrating humanism into his poems. The presentations of such concepts were the cause of the popularity of his work, *Ummade Dukham*. In Arnos’ poems, Mother Mary is always portrayed as a heroine who is unable to withstand the stresses and strains (like any other ordinary mother) that she undergoes the worst agonies of losing her beloved son. Besides this, he has presented Mother Mary as a typical Malayali mother as well. This is understandably quite different from the Biblical references to the same. As a result, Malayalam literature portrayed the maternal suffering of Mother Mary, which was closer to that of an ordinary woman. This humanistic portrayal was an innovation in Malayalam literature, brought about through Arnos Padiri.

Arnos Padiri also introduced the literary style known as writing of elegy in Malayalam literature. His work referred to above that narrates the

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sorrowful story of Mother Mary in grief can be called as the first ‘elegy’ in Malayalam. The rich quality of an elegy lies in its power to touch the reader. The heart-rending descriptions and painful depictions of the crucifixion, and the agony it produces in the Mother of Christ, exalts *Ummade Dukham* to the status of the first elegy in Malayalam literature. Until then an elegy of this magnitude had not been written in Malayalam literature.

Arnos Padiri also depicts one’s different stages in life such as death and dying in his poem, *Chaduranthyam*. This kind of depiction was quite new in Malayalam literature. The poem emphasizes the inevitability of death and also the next stage of a life after death. In Malayalam literature death was taken up as a subject of poetry, only in the nineteenth century. Nevertheless, Arnos Padiri effectively used images of heaven and hell in communicating his message to the common man, clearly and intensely in this work and it is to be noted that in the beginning of the eighteenth century itself Padiri composed works with the themes on death and after death.

Gender equality is another subject, that found an open expression in Padiri’s literary works. A religious poem in a highly moralistic tone, of *Naduvathachan* (1900) can be considered as the first elegy in Malayalam. *Ummade Dukham* of Arnos Padiri is an independent work and it was written in the beginning of 18th century itself. If so *Ummade Dukham* can be considered as the first elegy written in Malayalam.

9 Dr. N. Sam, et.al, eds., *Arnos Padiriyude Kavyangal*, op. cit., p. 60.
emphasizing the equality of men and women, narrated in a romantic style, *Genoa Parvam*, is different from the other works of Arnos Padiri. To him, God emphasized the equality of man and woman and created them in pairs so as to make them equal. Here this German missionary has presented a novel idea which fringes on the modern concept of feminism. It is interesting that women studies have developed as special areas of knowledge only in the 20th and 21st centuries. However, Arnos Padiri bestows his heroines with immense dignity and self-respect much before this period.

Apart from Padiri’s literary works, through his contributions to the science of language he popularised Indian culture and languages. His attempts at lexicographical and grammatical literature made him the forerunner of many lexicographical and grammatical attempts to come. Arnos Padiri is known as the second grammarian and the first dictionary writer in Malayalam. Padiri’s works on the grammar and the dictionary in Malayalam gave a fillip to the growth of prose literature in Malayalam. These works also throw light on the typical style of Malayalam words in the eighteenth century. Hence, it is of immense use to scholars and

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10Prof. S. Gupthan Nair, ‘Introduction to Portuguese Malayalam Dictionary’ Arnos Padiri, *Portuguese Malayalam Dictionary*, Sahithya Academy, Thrissur, 1988, p.10. *Arte Malavar* of Arnos Padiri is the second grammar work in Malayalam. The first grammar work in Malayalam was written by Fr Anjelose. Also, *Vocabularium Malabarico Lusitanum* is the first dictionary in Malayalam which was written by Arnos Padiri.
students of language and history alike. Thus, the literary works of Arnos Padiri and his innovative attempts in the language of science were powerful to make changes in the expansion of Malayalam prose and contributed a new stream of literature in the language. In the history of the development of language, the role of dictionary is a very important one and the grammar and dictionary works of Padiri in Malayalam are a ground-breaking event that paved way for the growth of Prose Literature in the language. A notable landmark left by Arnos Padiri in the history of the growth of Malayalam language and literature becomes conspicuous here.

Actually, the study of India and its past began from the fifteenth century. But there have been no Indologists in the succeeding centuries. ‘Indology’ as a school of thought developed and spread in the modern world only in the nineteenth century. The fact is that Arnos Padiri reached India at the beginning of eighteenth century itself, studied Sanskrit, and became proficient in the language and produced dictionary and grammatical works in Sanskrit and Malayalam. He presented the Indian culture, classical literature and philosophy of India before Europe. In this way, Arnos Padiri opened the doors of Indian knowledge to Europe. He reduced the complexity of the language by presenting it in a simple style, making it easy for the Europeans as well. Thus, Arnos Padiri introduced a new school of thought and a new way of writing on Indian culture and civilization and hence he became the pioneer in opening the doors
of Sanskrit to Europe. This trend later on developed into Indology, a branch of Indian studies and in this way, he can be considered to be the first Indologist.

Arnos Padiri has made tremendous contributions to both Malayalam and Sanskrit language and literature. As a social linguist he adopted a language and vocabulary that suited the ordinary man. Clarity of presentation and simplicity of thought are the basic characteristics of Arnos’ poems. The lucidity and comprehensibility of the poems, even to an ordinary reader, must surely have helped in the success of Arnos’ poems. Moreover, the use of colloquial words in Padiri poems shows the fluency and expertise he had even in an alien language, such as, Malayalam. Padiri’s literary works are aesthetic because of its clarity in language, rich vocabulary, powerful images and eloquent narration. His works prove the mastery of using apt words in the right places, in a perfect manner. All his poems, especially Chaduranthyam, are noted for their smoothness and fluency. Fr. Paulinus has put on record his comments on the flowing eloquence and purity of the language of this poetry as follows:

Unimaginable is the majesty and dignity of this poem, coupled with flowing eloquence and purity of language. Such great expertise of an alien European in language, coupled with solid piety, cannot but arouse the admiration of the Indian people.11

Arnos Padiri’s literary works are unique for the systematic and accurate growth and development of his poetical style. He introduced new ideologies, novel concepts, innovations and themes in literature. He also introduced modern techniques and treatments in Malayalam Poetry. Arnos Padiri also dealt with themes such as liberty, fraternity, freedom, equality, and universal brotherhood in his literary works. He chose to write his poems in a foreign language – Malayalam, which he learned in an alien land and culture. This emphasizes his love for the language, which he treated like his mother tongue.\textsuperscript{12} In all respects Arnos Padiri enriched the cultural heritage of Kerala through his unique literary achievements.

As in literature, his contributions to the culture of Kerala are significant. Arnos Padiri who came here as a missionary, studied the peculiar political, social, religious and cultural environment of Kerala’s society and formulated a novel mission of cultural synthesis in the land. Padiri considered the existing social inequalities, the split in the Christian community and the segregation of the Kerala Christians from the Hindus and their culture as pertinent problems in Kerala society. He anticipated the danger in the alienation of Kerala Christians from the Hindu community and so he knew that cultural integration would be the only

\textsuperscript{12} It is widely accepted by both the critics and admirers that if Arnos Padiri had written his works in his own mother tongue, he would have attained world fame and popularity like other renowned poets of his motherland.
solution to heal the wounds created in the society by the Decrees of the Synod of Diamper (1599)\textsuperscript{13}. The Synod could not highlight or appreciate the essence of the Indian culture. They did not realize that the soul or spirituality of Christians in Kerala has been strongly attached to the Hindu culture. On the other hand, Arnos Padiri realized the danger of separation of the Christian community from the Hindu neighbours\textsuperscript{14}. It was in such a situation that Arnos Padiri sought to work towards religious harmony, rather than working for a religious hegemony that was being promoted by the then colonial powers. Hence he took vernacular literature as the most effective medium for his vision and initiated the process of a cultural reawakening in Kerala. Here lies the importance of the literary mission and the inestimable contribution made by Arnos Padiri to Kerala culture.

Through his literary efforts, Arnos Padiri was the first to introduce the concept of indigenization of Christianity in Kerala with the aim of establishing religious harmony in the state. The literature clearly proves

\textsuperscript{13} P.A Syed Mohammed, Chief Editor; \textit{Kerala Charitram,} (Mal), Compilation of Kerala History Vol.2, Kochi-11, The Kerala History Association, 1973, pp. 423-424. The Synod of Diamper was a great step of Archbishop Alexis Menezes towards Latinisation of the Kerala Churches or to bring the Syrian Church under the Order of Rome. The Synod of Diamper was held on 20\textsuperscript{th} June 1599 AD. In addition to the local people, the gathering at the Church of Diamper included 153 prelates and priests, and 670 leaders of the Christian Community. Alexis De Menezes, the Archbishop of Goa presided over the Synod which was attended by 823 delegates of whom 153 were ‘Kattanars’ or priests, 20 were Deacons and 600 were representatives chosen by each parish. They discussed and settled a number of issues in the Kerala Church. Menezes gave priority to the corrections and modifications of impugned passages in the book of Syro-Chaldean liturgy respecting the sentiments of the Syrian Christians.

\textsuperscript{14} Dr. N. Sam. et. al., eds., \textit{Arnos Padiriyyude Kavyangal, op. cit., p.53.}
that the mission of Padiri was a deep synthesis of the two cultures. The vision of cultural synthesis was developed towards indigenization of Christianity and it is reflected in all the poetical works of Padiri. Moreover, the basic elements of bhakthi [devotion] and humanism in the poems helped Arnos Padiri to rise above parochialism, narrow casteism and religious bigotry. He synthesized two cultures successfully to produce a meaningful presentation of the gospel. In short, the element of bhakthi, the introduction of humanism, the presentation of the ideas like equality, fraternity and universal brotherhood, were all developed by this Padiri and these helped to achieve a unique amalgamation of Hindu culture with those of the Christian. Therefore, Arnos Padiri is remembered for his contribution to the remarkable synthesis of two major philosophical creeds of the world-Christian with Hindu.

Arnos Padiri’s literary pieces facilitate knowledge about the history and culture of Kerala society of that period. They reflect the social, religious and emotional aspects of people of Kerala in the 18th century. Apart from this, these works provide insights to the scholars to understand the history of the development of Malayalam literature. The ideas propagated by Arnos Padiri led to the reawakening of the social, religious and cultural fields of Kerala. His inspiring devotional poems made an impact on the people of Kerala. Above all, innovations in his literary
pieces instigated a highly developed moral sense in contemporary Kerala society.

To the present generation of Kerala, Arnos Padiri’s contributions open a new horizon of knowledge and the researchers of history and language both groups enjoy the fruits of his talent and extraordinary knowledge. Arnos Padiri’s contributions to literature and to Kerala history are vast and wide-ranging with higher scope for further studies. Apart from the cultural synthesis, and beginnings of Indological studies, it not only pioneers a return to humanism but also fans the flame of a wave of bhakthi movement; Arnos Padiri also presented a unique concept of feminism in his poetical works. Each poetical work is a piece for research and can yield insights into many contemporary issues of the time and better thoughts of the world. The attempts of Arnos Padiri could bring revolutionary changes in the society of Kerala leading to socio-cultural reawakening in the Kerala. Hence his contribution to the formation and consolidation of the identity of Kerala culture cannot be disassociated from history. But unfortunately the historians and linguists have either almost ignored or missed or bypassed the significant role that Arnos Padiri had played in the cultural as well as literary revival of Kerala. Arnos Padiri deserves to be better known and studied by students and scholars today for the role he had played in the development of socio-cultural milieu of Kerala as well as
enriching the Malayalam language and literature all through, leading to its
growth and development, no less than a classical language.

**Chapter Divisions**

The study contains **nine chapters** including the introduction and
conclusion. The opening section, **Chapter 1** includes an introduction to the
thesis, chapter divisions, review of literatures, a short account of the
research problem, objectives and study area of the thesis, its importance,
etc. It represents the hypothesis of the research topic. The first chapter also
includes the methodology and style of format.

**Chapter 2** attempts a detailed examination of the early life of Arnos
Padiri by giving a life sketch. Arnos Padiri had come to Kerala with an
ambition to spread the Gospel, like Francis Xavier who was his model. He
joined as the member of the Jesuit Society and dedicated himself for
service in the Indian missions; he reached India in 1700, joined the college
of St. Paul at Goa to complete his novitiate there. Arnos Padiri took
meticulous efforts to study the languages of the land and settled at Velur
village in Thrissur, established a residence in typical Kerala style and a
church in the name of St. Francis Xavier. He started his literary
endeavour at Velur and there he compiled a number of literary works, with
the aim of a cultural reawakening in the society. The missionary scholar
has contributed a lot in different spheres in Kerala such as literature and
culture.
Chapter 3 deals with the society, culture, faith and indigenisation of faith of Kerala in the later medieval period. The political and social tribulations in Kerala society, the schism in the church which left an unpleasant problem in the Christian community and the role of the missionary poet to end the schism and protect the church from further splits, have been examined and analysed in this chapter. This chapter also tries to explain the contributions of Arnos Padiri to the socio-cultural milieu of Kerala. To him schism in the Kerala church was a serious problem in the Christian community and he stood to protect the church from further splits. He considered the isolation of the Kerala Christians from the Hindu culture as inviting more problems with far reaching effects in future in the society. In these tensed and puzzling situations, Padiri had to develop a novel vision for missionary activities. Consequently, through his literary endeavours Arnos Padiri introduced the concept of indigenization\(^{15}\) of the Christian faith for the first time in India. This chapter examines the role of Arnos Padiri in the indigenisation of faith and consequently in the cultural reawakening of Kerala society.

Chapter 4 includes a study on the trends in Malayalam literature-Manipravalam to Bhakthi Cult at the time of arrival of Arnos Padiri. This chapter examines the history of the growth and development of Malayalam

\(^{15}\) Indigenization means adapting Christianity to the cultural back ground or Christianity merged into the cultural ethos of the place. (External changes in the expression of faith without affecting the faith itself)
literature and different stages from Paattu School to Bhakthi literature. The Malayalam language and literature has passed through different stages to reach the present form. Many new attempts and approaches of talented literary figures have contributed to the upgrading of the language. This Chapter also analyses the role of Niranam poets, Cherussery, Ezhuthachan, Melpathur Narayana Bhattathiri and Poonthanam Narayana Namboodiri to the growth and development of Malayalam language. This chapter also examines the bhakthi literature in Malayalam and the contribution of Arnos Padiri to Malayalam Bhakthi literature.

Chapter 5 defines the history and growth of the development of Malayalam Prose literature and explores the pioneering works of Arnos Padiri in developing the Malayalam prose literature by contributing grammatical and lexicographical works. An analysis on the development of prose literature in Kerala through different stages like, Manipravalam, temple arts, koothu, koodiyattam, Nambiar Tamil, Padiri Malayalam etc. has been included. The literature produced by Arnos Padiri was powerful to make changes in the development of Malayalam prose and his innovative attempts in the language of science and prose literature have been examined in this chapter.

Chapter 6 is a narrative study on the literary works of Arnos Padiri, which is followed by content analysis and interpretations. It presents a detailed study on six major poetical works of Arnos Padiri in Malayalam.
This chapter also includes an evaluation of the new concepts introduced by Arnos Padiri such as humanism, elegy, biographical sketch, the presentation of ‘ultimate realities’ of life and death, experience in death and dying, gender equality and such other universal phenomena in the poems. The most basic characteristic of his poetry, bhakthi, is also discussed in this chapter. Love for motherhood is applied in a suitable manner in his poems and the impact of the inspiring devotional poems on the people of Kerala is also examined in this chapter.

Chapter 7 focuses on a discussion of Padiri’s position as a pioneer Indologist and his role in promoting Sanskrit. This chapter begins with an enquiry on the scholars who reached India and who studied the languages, and contributed to Indological studies prior to Arnos Padiri. This is followed by a study on the role of Arnos Padiri in integrating Indian culture and language along with his literary and missionary activities. His innovations in literature, his attempts at lexicography, proficiency in Sanskrit, contributions to the Vedic language, his attempt to spread the language in Europe, his broad minded and secular ideology of cultural synthesis and his overall goal of acculturation have been examined in this chapter.

Chapter 8 examines the role played by Arnos Padiri in linguistic acculturation. The comprehensive and prolific activities of missionaries led to a renaissance or reawakening movement in the social and cultural
atmosphere of the Malabar Coast is examined here. In addition, the efforts of the missionaries led to a process known as acculturation with a broad-minded view of secularism, by learning new local languages and attempting to communicate matters of faith in the vernacular. Arnos Padiri after a thorough study on the political, social, religious and cultural history of Kerala developed a new style of missionary work in Kerala which aimed at establishing a new phase of religious harmony in the land. In addition, the basic elements bhakthi and humanism in the poems helped Arnos Padiri to rise above the limits of the tapered boundaries of caste and religion. The new perspective, the linguistic acculturation that he presented to the society, was very relevant in those days. It has been widely accepted even today. The achievement of Arnos Padiri - synthesis of two cultures, the Indian and western or the Hindu and the Christian is examined elaborately in this chapter. This chapter also examines in detail the role of Arnos Padiri’s innovative ideas in the process of acculturation, through the integration of the linguistic with the cultural.

Chapter 9 is a conclusion of the thesis which evaluates the findings on the study of the life and contributions of Arnos Padiri. The study on the life and works of Arnos Padiri tries to examine the socio-cultural conditions of Kerala in the later medieval period along with the conditions of the Kerala churches. This chapter also assesses the role played by Arnos Padiri in the indigenisation of faith. It gives a glimpse on the trends in
Malayalam literature and explores the contributions of Arnos Padiri to bhakthi literature. In addition to the above factors this chapter narrates the contributions of Arnos Padiri in the development of prose literature in Malayalam and estimates the contributions of Arnos Padiri to lexicography, Indology and above all to the process of acculturation. The role of Arnos Padiri in the evolution and development of Malayalam language by presenting new innovations like elegy writing, humanism, personification, picturisation, biographical sketch, feminism, devotional Christian lore in Malayalam and the last but not the least, his contributions to Indology are evaluated in the conclusion. The chapter concludes with some suggestions on how Padiri’s imprints can be passed on to the people in later years.

**Objectives of the study**

- to examine the socio-cultural conditions of Kerala in the later Medieval Period;
- to explain the role played by Arnos Padiri in strengthening the concepts like toleration, secular literature and indegenaisation of faith;
- to analyse the trends in Malayalam Literature through the centuries till date;
to estimate the contributions of Arnos Padiri to *Bhakthi* Literature with special reference to the introduction of *Bhakthi* Literature through Biblical themes;

to study the contributions of Arnos Padiri in the development of Prose Literature in Malayalam;

to estimate the contributions of Arnos Padiri in the presentation of Lexicography, Grammar Works, Indology etc.

to examine the contributions of Arnos Padiri in Sanskrit Literature;

to undertake a narrative and interpretative study on the literary works of Arnos Padiri in Malayalam thereby making known the themes of works, innovations and enrichment of Malayalam Language and Literature, attainment of classical status for Malayalam language at the national level etc.;

to examine the role played by Arnos Padiri in linguistic – acculturation;

to estimate the impact of Arnos Padiri’s efforts for cultural reawakening in Kerala;

to create awareness among the people on protecting historical monuments;

to bring to the attention of the authorities of popular demands and need for protecting monuments related to Arnos Padiri.
Research Problem and Hypothesis

In Europe, Renaissance was in art and literature, but in Kerala it was in the form of resistance to the prevailing caste system and untouchability. In a sense, by creating awareness and promoting learning, the European Renaissance which took place in the sixteenth century could create an impact in Kerala through the missionaries. It was brought about in Kerala by the combined efforts of natives and the missionaries. Arnos Padiri who arrived in Kerala in the beginning of eighteenth century carved out a new path in Kerala’s reawakening through indigenization of faith as a social linguist, missionary poet, and so on.

Arnos Padiri studied Sanskrit and Malayalam and wrote a number of works and circulated them among the people\textsuperscript{16}. His literary works came to be read not only by the Christians but also by the non-Christians\textsuperscript{17}. Since the lower class people were becoming literate through popular education, manuscripts containing the works of Arnos Padiri came to be read and enjoyed by lower caste people also. These literate middle class people from the lower echelons of society were the leaders of the new movement that led to the beginning of a cultural reawakening in Kerala which in turn led to high literacy status, quality of life, etc.

\textsuperscript{16} A. Adappur, \textit{Sakshara Keralathinte Navodhana Moolyangal}, \textit{op. cit} , p.50.
\textsuperscript{17} Ibid.
There is a view among the historians that the study of India and its past began in the late eighteenth century as ‘Indology’.18 The fact that Arnos Padiri who reached India in the beginning of 18th century itself, studied Sanskrit, became proficient in the language and wrote Grammar and Dictionary works in Sanskrit. He presented Indian culture, classical literature and philosophy of India before Europe. In this way Arnos Padiri opened the doors of Indian knowledge to Europe, even before the beginning of Indological studies by William Jones19, Charles Wilkins20, H.T. Colebrook21, and H.H. Wilson22 and Max Mueller etc. took genuine interest in the culture of India and spent time on the study of Sanskrit and Philology of Indo-European languages. In order to study Indian religions,

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18 Indology is the study of India’s past or anything related to India.

19 The ‘Asiatic Society’ was founded by William Jones on 15 January 1784 in Calcutta to enhance and further the cause of oriental research. In 1832 the name ‘The Asiatic Society’ was changed to ‘The Asiatic Society of Bengal’ and again in 1936 it was renamed as ‘The Royal Asiatic Society of Bengal’ Finally, on 1 July 1951 the name of the society was changed to its present one.

20 Charles Wilkins was an Orientalist who contributed to the Indological studies. He came to India as a printer and writer in the East India Company’s Service. Very soon he studied languages like Persian and Bengali. He was closely involved in the design of the first type for printing Bengali. He also designed type for publications of books in Persian. In 1781 he was appointed as translator of Persian and Bengali to the Commissioner of Revenue and as Superintendent of the Company’s Press.

21 Henry Thomas Colebrook (1765-1837) was an English Orientalist worked as the Director of Royal Asiatic Society.

22 Horace Hayman Wilson (1786-1860) was an English Orientalist. He was appointed as the secretary of the Asiatic Society of Bengal in 1811.
classical literature and philosophy, ‘Asiatic Society’ was founded in 1784
only\textsuperscript{23}.

Interest in the ancient past of India had by then spread to a number
of Universities in Europe. Some of the best known of such so called
Orientalists or Indologists had never visited India, a case in point being
Max Mueller\textsuperscript{24}. So it is clear that ‘Indology’ as a school of thought
developed and spread in the world in the 19\textsuperscript{th} century. But actually the
study of India and its past began from the 15\textsuperscript{th} century. The fact that Arnos
Padiri who reached India in the beginning of 18\textsuperscript{th} century itself, studied
Sanskrit, became proficient in the language and wrote grammar and
Dictionary works in Sanskrit. He presented Indian culture, classical
literature and philosophy of India before Europe. In this way Arnos Padiri
opened the doors of Indian knowledge to Europe, he reduced the
complexity of the language, presented in simple style and made it easy for
not only to the Europeans but the Indians also. Thus, he became the
pioneer of Sanskrit in Europe. So he has to be considered as the forerunner
of Indologists or the first Indologist.

Malayalam has recently been recognized as one of the classical
languages in India. To reach this status of pre-eminence, the language has

\textsuperscript{23} D. N. Jha, \textit{Ancient India - in Historical Outline}, Manohar Publications, New Delhi, 2009, p. 17. Also
see, K.A. Nilakanda Sasthri & Srinivasachari, \textit{Life and Culture of the Indian People- a Historical

\textsuperscript{24} Max Muller was a German scholar and an Indologist.
passed through different stages. It was attained through a galaxy of eminent scholars. There has been an eventual transformation of the local vernacular language into a classical one because of unprecedented growth and maturity of the language. Following in their footsteps, many poets, scholars, and literary persons have contributed a lot to popularizing the language. A number of foreign scholars have also contributed a lot to the growth and development of the language. Among them the role of the missionaries from 15th century is commendable. They presented a new treatment, technique, approach and a new prose literature in Malayalam. Arnos Padiri, the missionary poet, Sanskrit scholar, pioneer Indologist, grammarian, lexicographer and the humanist has played a major role in the development of the language. Therefore, Arnos Padiri also has a unique position in the distinctive growth and mellowness of the language and his contributions have played an important role in developing Malayalam into a classical language.

The study area

This study began with an analysis of political, social, economic, cultural and religious condition of Kerala in the later medieval period. This period has witnessed foreign conquests on one side and the flow of western knowledge on the other side. It was during this period that the missionaries worked and contributed to the social, cultural and literary arenas of Kerala. Among the contributions of missionaries in different fields, the
achievements of Arnos Padiri stand out prominently. Arnos Padiri arrived in Kerala with a burning ambition to spread the Gospel like Francis Xavier who was his role model. Therefore, an enquiry has been made on Arnos Padiri’s arrival. Arnos Padiri lived and worked in Velur. This missionary scholar has contributed a lot in different spheres of Kerala life such as literature and culture. His contributions to literature and to culture influenced the society so much that it caused a cultural regeneration in Kerala. Here the study focuses mainly on the contribution of the German missionary scholar Fr. John, Ernest Hanxleden alias Arnos Padiri to the cultural history of Kerala. Hence, Arnos Padiri’s literary works and his role in awakening Kerala’s society and culture, through his writings, have been the main area of this research.

**Importance of the study**

The work represents an attempt to throw light upon the life of Arnos Padiri and his achievements especially, his contributions to the cultural history of Kerala. To begin with socio-political and cultural aspects of the 18th century have been analyzed in this work. The faith and Indegenisation of faith are the other two matters discussed in this chapter. The study has not cantered round a biography. Although some studies have made on the literary contributions of Arnos Padiri, the scholars have largely ignored the German missionary scholar who landed on the shores of Kerala to work as a missionary and contributed to the social as well as cultural history of
Kerala. Historians of Kerala also have almost neglected the considerable role that Arnos Padiri played in the cultural reawakening of Kerala. Hence, life and contributions of Arnos Padiri in enriching Kerala culture is an unexplored area even today and it needs to be revealed.

It was only sixty years after the death of Arnos Padiri that his works came to be known to the world. Fr. Paulinus’ work, *India Orientalis Christiana* published at the end of 18\textsuperscript{th} century mentions the contributions of Arnos Padiri to Indian literature. After Paulinus, many foreign scholars such as Joseph Hausegger S.J., Sommervogel, Benfey, Mackenzie and Huonder have taken the literary contributions of Arnos Padiri as a matter of special studies. A.L. Basham’s *The Wonder That was India* one of the important historical works has also mentioned the contributions of Arnos Padiri to the studies in Sanskrit. However his literary and cultural contributions have not been explored well. Very little research has been done on this rich legacy in history. Today most of his Malayalam works and lexicographical contributions were discovered, but it is regretful that the body of literature and the message contained in these works have not been highlighted. Also, his general role in the making of Kerala culture and society has remained unnoticed in Kerala history.

It is a fact that an attitude of neglect and even palpable threat still prevails about the monuments of Arnos Padiri at Velur in Thrissur. From 1972, the historical monuments (the residence of Arnos Padiri and St.
Xavier's Church established by Padiri at Velur) have been facing a lot of problems\textsuperscript{25}. Historical monuments proclaim the culture and heredity of the land and they are considered valuable assets in any country. Monuments stand as the treasured property of the country, which gives knowledge and information about our culture and civilization to succeeding generations and moreover they are symbols of nationalism too. But in Kerala, the values of historical monuments of Arnos Padiri have been neglected for long. Many parts of these monuments were accidentally demolished through the ignorance of the people. Numerous valuable things were sold in 1970’s itself\textsuperscript{26}.

Prof. Ulahannan Mappilla describes the destruction of the valuable historical monuments during 1972-1973\textsuperscript{27}. The staircase in Padiri’s residence, leading from the northern side to the second floor on the western side was demolished in 1972 when the statue of Mother Fathima was installed. A new gate was built there by making changes on the southern part. The tip of the roof was sliced off when the school was added to the building. On the second floor of the southern side of the building, towards


\textsuperscript{26} John Kalliath, Nashtapeduthunna Arnos Paithrukam, (Mal), Arnos Nagar, Velur, 2006, pp.31-35.

\textsuperscript{27} Prof. Ulahannan Mappila, Arnos Padiriyude Malayalam Vyakaranam, (Mal), Renjima Publications, Mammood, 1993.
the east-south corner of the veranda, wooden planks have been mounted on the east-west part. A chess board, which Arnos Padiri used for playing with his Brahmin friends, had been drawn on the third plank from the south. These three wooden planks and Arnos Padiri’s cot have been destroyed by white ants. Presently many such valuable relics from Arnos Padiri’s church have been lost. In the church there were secret chambers built on the northern side next to the altar, which itself was a rare sight in those days. The secret chambers were also demolished by the church authorities while modifying it. The craftsmanship of these secret chambers was amazing, and they were rare to be found in a church. These chambers had four doors, fitted with seven locks, concealed from outside. When the doors were opened the trenches on both sides used to get closed automatically. These secret chambers were used to keep valuable items.

The local populace have conducted various agitations to bring recognition and protection to the monuments of Arnos Padiri in different ways. It was in 1985 that the people at Velur offered a novel kind of sathyagraha before the historic Arnos Padiri Bhavan at Velur by covering their heads and faces. They resorted to this novel stir in support of their time old demand for publication of the first Malayalam Dictionary and Grammar written by Arnos Padiri.\(^{28}\) In the same year another move was

started by seven youths at Velur; they arranged a Raj Bhavan march and submitted a memorandum to the Governor in support of the demands which include taking immediate steps to make available the Malayalam Portuguese Dictionary and Malayalam Grammar of Arnos Padiri in print, publication of all other works of Arnos Padiri, installation of a life size statue of the Padiri in Trivandrum and naming of same literary centre in his name etc. They also wanted the Government to declare Arnos Padiri as the first propagator of Indian culture in foreign countries and make arrangements in all Universities in the State to conduct research studies on the works of the missionary. Considering Padiri’s valuable contributions to propagating Sanskrit and Indian culture abroad, the people demanded that Sanskrit University which was being proposed then should also be named after Arnos Padiri. They further wanted the State and Central Governments to produce documentary films on the life and contributions of the missionary and include the life history of the Padiri in the school curriculum. Most of these demands of the people have not been recognized by the authorities even today.

The church and his residence are the only historical monuments that exist today in memory of this missionary poet. The negligence which Arnos’ monuments faced became a historical fact when it was virtually

converted into a godown to store coconuts and husk in 1986. It was in 1995 that these monuments came under the protection of the Archaeology Department of Kerala. Even then in 2006 the north-east parts of the surrounding wall of these monuments were demolished by the authorities. It shows that in the 21st century too, the Keralites are ignorant of their messages, culture, history, heritage and civilization. It is disheartening to note that when these historical monuments under the care and protection of the Archaeology Department are recklessly being destroyed for effecting changes and modifications; the invaluable historical traditions and heritage of a land are going to be lost forever. Such an approach and attitude towards historical monuments happens because of the lack of historical consciousness. That is why instead of protecting the monuments people try to demolish and replace them with new concrete mansions. People have to develop an awareness and consciousness about local and oral history. The recent suggestion of setting up village museums will help to develop such ideas among the Keralites.

These intriguing thoughts prompted a detailed enquiry in the life and attributives of Arnos Padiri and the situations necessitated this study. Hence with a wide vision, the researcher hopes that this study will butters the need to protect the historical monuments related to Arnos Padiri and

31 John Kalliath, op. cit., p.10.
32 Ibid., p.8.
promote efforts to find out unexplored areas in the cultural history of Kerala and specifically promote studies that bring out the contributions of Arnos Padiri in the social, cultural and literary fields. The researcher hopes that this study will come to be considered a prominent subject of enquiry in terms of socio-cultural transformation. Here lies the importance of the study.

**Review of the literature**

For the study of ‘Life and Works of Arnos Padiri’, the literature available is vast and comprehensive. These include Padiri’s own works, letters, government records, books, journals, newspapers, academic studies, proceedings of seminars and research papers. There are also some missionary records and documents.

Arnos Padiri’s own works in Malayalam, Grammar and Lexicon works in Malayalam and Sanskrit have been studied scientifically for the present study. Among the seven poetical works of Arnos Padiri, six have been discovered. They are *Umma Parvam, Ummade Dukham, Vyakula Prabandham, Puthen Pana, Genoa Parvam*, and *Chaduranthyam*. All these works have been researched to develop this thesis. *Ave Maries Stella* is the seventh poetical work. It is a Latin hymn translated into Sanskrit by
Arnos Padiri. We get first-hand information about this work from the letters of Fr. Paulinus. Fr. Paulinus was a missionary and Sanskrit scholar who reached Kerala in the 18th century and wrote an account of the literary works and scholarship of Arnos Padiri in Sanskrit language. He names *Puthen Pana*, as *Mishihade Pana* in his well-known work *India Orientalis Christiana* and his letters from Vienna in 1799 A.D. But in the manuscript of Kurichithanam Pudamana Illam of the 1726 A.D, *Puthen Pana* is named as ‘Koodasa Pana’. A manuscript of *Puthen Pana* kept at the Kerala University Library is titled *Mishiha Charithram Pana*. The manuscript kept at the Vatican Museum is also named *Mishiha Charitram Pana*. In 1844, C.M.S. Press Kottayam published *Puthen Pana* titling it *Mishiha Charithram*. In 1862 AD Cochin Inasu Press published it as *Puthen Pana* or *Mishiha Charitram*. St. Thomas Press, Cochin published the work in 1888 A.D. under the title *Mishiha Charitram or Puthen Pana*. In 1895 the Varapuzha Metropolitan Press published *Puthen Pana* and titled it *Mishiha Charitham or Puthen Pana*. St. Joseph Press, at Mannanam gave the work

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the title of *Rakshakara veda keerthanam* in 1896. Bharath Bhooshanam
Press, Kunnamkulam also published *Puthen Pana* in the same title in 1932
A.D. Manjummel Press published *Puthen Pana* with the title *Rashakara
Vedakeerthanam* or *Rakshacheritha Keerthanam*. Cherupushpam press,
at Thevara, published the work as *Puthen Pana* or *Rakshakara
Vedakeerthanam* in 1954. Vidyarambham Press, Alleppy also used the
same title and published *Puthen Pana* in 1954. Kerala University
published *Puthen Pana* with the title *Koodasapana* in 1960. Fr.
Thermadam published *Puthen Pana* in 1982, titled as *Rakshakara Veda
Keerthanam*. However, the manuscript of 1726 AD obtained from the
Kurichithanam Pudumana Illam named as Koodasa Pana is considered the
most authentic because it was written and corrected during the time of
Arnos Padiri, at times by the Padiri himself. The manuscript kept at Kerala
University Library is titled *Mishiha Charithram Pana*. The Twelfth Canto
of Puthen Pana is known as *Ummade Dukham*. *Vyakula Prabandham* is
the 14\textsuperscript{th} Canto of *Puthen Pana*. The Original manuscript of *Genoa Parvam*
was discovered by Cherian Kuniyandhodath and *Genoa Parvam* was
published by Western star Press in 1892.

Padiri’s contributions to Sanskrit literature such as *Arte Malavar*, (Malayalam Grammar) *Vocabularium Malabarico Lusitanum*
(Malayalam-Portuguese Dictionary) and *Grammatica Grandonica*
(Sanskrit Grammar) were some of the significant contributions of Arnos
Padiri to the science of language. *Arte Malavar* was rediscovered by Prof. Ulahannan Mappila from British museum in London and it was published by Renjima publication\textsuperscript{34}. *Vocabularium Malabarico Lusithanum* was also discovered from Vatican Manuscript Library and it was published by Sahithya Academy in 1998\textsuperscript{35}. *Grammatica Grandonica* was rediscovered by Prof. Toon Van Hal of the Catholic University of London on 25\textsuperscript{th} May 2010 from the archives of the Convento di San Silvestroat Itali\textsuperscript{36}. *Grammatica Grandonica* was published by the Postderm University in Germany in 2013 as an e-book. It was jointly edited by Van Toon Hal and Christepher Vielllie. All the literary works of Arnos Padiri in the science of language are relevant and is the basis of important primary source materials for the present study.

Other important source materials are the letters of Hanxleden which he wrote to fellow Jesuits while he was in Kerala. The researchers found three letters which Padiri wrote which have been translated into English. One is dated 4th of October 1713, which was copied by Ferroli who translated it into English\textsuperscript{37}. The second letter is dated 7th January


\textsuperscript{36} Prof. Toon Van Hal, Christaphor Vielllie, eds., *Grammatica Grandonica*, Universitasverlag, Potsdam, 2013.

\textsuperscript{37} D. Ferroli. *op. cit.*, pp. 323-328.
1715 which has been translated into English by A. Adappur\textsuperscript{38} and into Malayalam by Ulahannan Mappila\textsuperscript{39} and the third has been written on 3rd August 1715 which too was translated by A. Adappur in 1995.

In addition, two letters were published just after his death along with other Jesuit missionary reports.\textsuperscript{40} The first letter was of 27 July 1732 written by his junior companion, Fr. Bernhard Bischopinck. The second is of 26\textsuperscript{th} of September 1732 written by Fr. Hausegger. The Goan catalogues also give some biographical information on Arnos Padiri\textsuperscript{41}. The records at Jesuit Gymnasium Carolinum in Osnabrück, where Arnos Padiri studied in 1699 were also taken as the primary source materials for this study.

The house and the Church established by Arnos Padiri are still preserved under the status of protected monuments of Kerala and some materials used by him are exhibited in this home. The damaged cot and the chessboard (Chaduranga Palaka) used by Padiri too has been preserved and are exhibited there itself. He spent his last years in Pazhur where he died on the 20th of March 1732; he was buried there, within the church. When the church was renovated his remains were removed outside the church and a commemorative plaque was erected beside the church in 2000. In addition to these church indications, there stay alive, an oral,

\textsuperscript{38} Dr..J. J. Pallath, \textit{op. cit.}, p.50.
\textsuperscript{39}Prof. Ulahannan Mappila, \textit{op. cit.}, pp.34-37.
\textsuperscript{40} Joseph, Stocklein, Der Neue, Welt- Bott, No.601, Augsburg, 1732, pp.19-20, 122.
\textsuperscript{41} Ferroli \textit{op. cit.}, p. 329.
partly legendary, tradition on Arnos Padiri, attached to the places where he lived, especially in Thrissur.

**Secondary sources**

Although the enormous contribution of Arnos Padiri to the language and literature of India that is available, not much study have been done on the contributions of Arnos Padiri in the reawakening of Kerala culture. The earliest account from which we get valuable information about Fr. Hanxleden is the travelogue of Franz Kasper Schillinger a co-traveller of Hanxleden to India.\(^{42}\) The travelogue is the one foremost document available to researchers about Arnos Padiri and his early life. This work contains insightful comments on the conduct and character of Hanxleden when he was young man of 18. Jesuit Catalogues of Goa provide some information about Fr. Hanxleden.\(^{43}\) Bernard Bischopinck who started working in Kerala a few years before the death of Hanxleden gives information about Hanxleden in his letters.\(^{44}\) Joseph Hausegger, S.J., was a junior companion of Hanxleden who had been in India since 1730 and he


worked for some time in Kerala. There are letters written by him, between 1732 to 1742.\textsuperscript{45}

Fr. Paulinus gives an account on Hanxleden’s contributions to Sanskrit and Malayalam.\textsuperscript{46} It was Fr. Paulinus who brought to light the contributions of Hanxleden to Indian literature. Many of the later foreign and Indian scholars who wrote on Hanxleden have drawn heavily on Paulinus’ accounts. Prominent among them were Sommervogel\textsuperscript{47}, Hounder, Mackenzie\textsuperscript{48}, V. Nagam Aiya,\textsuperscript{49} and P. J. Thomas\textsuperscript{50}.

Among the Indian writers, A.L Basham makes a mention of the contributions of Hanxleden in the area of Indological studies.\textsuperscript{51} D.N. Jha


\textsuperscript{46} Paulinus who worked in Kerala from 1776 to 1789 and later occupied the Chair of Indian languages at the Propaganda College and died in 1805 acclaims Hanxleden as the greatest scholar, with whom no Europeans could stand in comparison. Fra. Paulino a San Bartholomaeo, India Orientals Christiana, Propaganda, Rome, 1794. Fra. Paulino a San Bartholomaeo, Examine Historic Criticism Indecorum, op. cit., p. 23, 51, 55, 77. Fra. Paulino a San Bartholomaeo, Siddharupam, Propoganda, Rome 1790, p. 59.

\textsuperscript{47} Carlos Sommervogel, S. J, Bibliotheque de la Compagnie de Jesus, Vol. 1 Bruxelles, Paris, 1892.

\textsuperscript{48} G.T. Mackenzie, Christianity in Travancore, Government Press, Trivandrum, 1901, p.79.


\textsuperscript{50} P.J. Thomas, Malayalam Sahithyavum Christianikalum, (Mal) Sahithya Pravarthaka Cooperative Society, Ltd, Kottayam, 1961, p. 192.

\textsuperscript{51} A. L. Basham, Wonder That was India, Rupa & Co. Calcutta, 1991, pp. 4-5.
also makes references about this missionary scholar.\textsuperscript{52} A major study conducted by D. Ferroli,\textsuperscript{53} is a guide to this research, because it appears that extremely valuable investigations can be undertaken on the basis of published reports and unpublished documents relating to the work of Arnos Padiri in Kerala. Ferroli had tried to widen the coverage with a vast use of source materials.

Dr. P.J. Thomas\textsuperscript{54} has made a commendable attempt on throwing light on the literary attempts of Christian missionaries from $16^{th}$ centuries onwards. Along with describing the literary activities of missionaries in Kerala in the growth and development of Malayalam prose literature he gives details on Arnos Padiri.

References should also be made of the study made by Dr. Paul Manavalan\textsuperscript{55}. In the third part of this work a description on the life of Arnos Padiri is given. Dr. Manavalan conducted a study on the contributions of Padiri to Malayalam literature. But this work is a literary

\begin{footnotesize}
\begin{enumerate}
\item D.N. Jha, \textit{Ancient India- in historical Outline}, Manohar Publications, New Delhi, 2009, p.17.
\item D. Ferroli, \textit{Jesuits in Malabar}, Vol.2, \textit{op. cit.}, p.316-331. D. Ferroli has done much research for fresh information. Ferroli supply the biographical details of Arnos Padiri which a researcher need to know. Besides, he provides interesting information on the theological and socio-cultural life of Christian community in Kerala. Above all he describes the journey of Arnos Padiri to India, the important places in India which he visited and his literary contributions to India.
\end{enumerate}
\end{footnotesize}
review and has not emerged as a thorough study on Padiri’s efforts and contributions in the cultural awakening of Kerala society.


Another work edited by Sr. Liciniya and Fr. Sunny Jose is also useful and relevant for this study. In this work the chapters dealing with *Ummmade Dukham Daivamathrithwathinte Manushika Bhavangal* of Jancy N. James and *Arnos Padiri Charithra Veekshanathil* of N.K Jose are particularly relevant for the present study. Of these *Ummmade Dukham Daivamathrithwathinte Manushika Bhavangal* of Jancy N. James is of

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special significance as it tries to show in brief, the presentation of different innovations in Malayalam literature which influences the society.

References should also be made to the compiled edited work of Dr N. Sam, Dr Kurias Kumbalakuzhi and Dr. Benjamin in 2002. The work, which is split into three sections, is notable for the thoroughness with which they have examined the source materials. The work initiates an academic approach with which the authors have tried to analyse the data. It opens with an important professional review of various ideas. It gives a most interesting account of the proficiency of Fr. Hanxleden in Sanskrit and Malayalam. The work is an authoritative study on Arnos Padiri. The main interest of the work centres on the new vision and innovations, made by Arnos Padiri. It is a balanced and well documented study. Hence a researcher can use this work as an important source material. Among the three sections of the work the first part gives an elaborate study on the proficiency of Fr. Hanxleden. Second part deals with a critical study on the literary works of Fr. Hanxleden and the third part provides information on the literary contributions of Arnos Padiri.

Notable contributions to the subject made by A. Adappur, is also quite relevant for the present study. In this work the author tries to give a theoretical approach to the literary activities of Arnos Padiri in India and

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58 Dr. N. Sam, Dr. Kurias Kumbalakuzhy and Dr. D. Benjamin, eds., *Arnos Padiriyyude Kavyangal*, Current Books, Kottayam 2002.

this work provides deeper insights into the vision which Arnos Padiri presented about Kerala. The book of John Kalliath\textsuperscript{60} is also notable work for the present study. It tries to throw light on the present situation of the historical monuments established by Arnos Padiri at Velur. He explains the social aspect of the struggle of the people at Velur village to secure the monuments. He conducts a systematic and comparative study on the monuments of the period. This work tries to provide an awareness on history and through it the author assures that the protection of historical monuments is always a part of the culturally alert national life. This work proposes to supply the fact that the missionary poet has not been recognized by the literary world and even in the 21\textsuperscript{st} century his monuments are under threat.

There are many books which deal with biographical studies on Arnos Padiri. Prof. Mathew Ulakamthara, C.K. Mattam, N.K. Jose and Fr. Thermatam are the important writers who gave comprehensive accounts on Arnos Padiri\textsuperscript{61}. All these biographical studies are relevant for the area under study. There are many books which deal with the social, political and religious conditions of Kerala on the eve of the arrival of Arnos

\textsuperscript{60} John Kalliath, \textit{Nashtapeduthunna Arnos Paithrukam} (Mal), Arnos Nagar, Velur, 2006.

Books that examine the literary contributions of Arnos Padiri also are many. Many books are available to enquire into the growth and development of prose and poetic literature during the period of Arnos Padiri in Kerala.

Encyclopaedias like *St. Thomas Encyclopaedia* of Prof. George Menachery, *Encyclopaedia Britannica, Britannica Ready Reference Encyclopaedia, A New Dictionary of Sociology* edited by G. Duncan Mitchell, and Purnells Concise Encyclopaedia of Indian History have been referred to develop this study.

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Articles on the literary and cultural contributions of Arnos Padiri compiled by well-known scholars like A. Adappur, Dr. Jancy James, Dr. Kurias Kumbalakuzhi, et. al, have also been referred to expand this study. The study has also utilized the following journals, *Kerala Jesuit*, *Arnos Voice*, *Bhashaposhini, Bhasha Sahidy*, *Malayala Vimarsam* and *Malayalam Research Journal*.

The study has also utilised several News Papers and Magazines to analyse the subject. Academic studies and research papers also have been examined for the study. Proceedings of many Seminars and Conferences have been used to promote knowledge of this topic. A review of all these studies has helped in making a proper research and analysis of

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67 *Bhashasahidy*, Kerala University Malayalam Department, Thiruvananthapuram, October-December, 1985, October-December, 1986.


71 Proceedings of South Indian History Congress, 2012-2013.

different views about and contributions of the missionary poet Arnos Padiri. Interviews of different personalities and oral history have also been used to study this subject.

The available literature on the subject can be classified into primary and the secondary sources. The study depends more on official records that include doctoral dissertations\(^{73}\), articles, journals and newspapers which were consulted. The survey of literature does not include all the source materials used for this study, but refers only to those sources which are relevant to the area of study.

Most of these works do not give a wide view on the impact of the literary activities of Arnos Padiri with regard to Kerala culture. Generally, these works discuss only the contribution of Arnos Padiri in poetic literature and they are silent about the role of Arnos Padiri in the cultural awakening of Kerala society. So far no study has been made on the socio-cultural impact of the efforts of Padiri in Kerala and so a great chasm remains to be filled in. Hence the present study is a modest endeavour to give the necessary historical and ideological backdrop for the literary activities of Arnos Padiri. This study mainly concentrates on the contribution of Arnos Padiri in the cultural, social and literary arena of

Kerala. The present study also attempts to generate a favourable response in the minds of the general public, the authorities and the government towards historical monuments.

**Scope of the study**

The study focuses on the examination of the socio-cultural conditions of Kerala in the later medieval period and examines the role played by Arnos Padiri in indigenization of faith and linguistic acculturation. This study tries to find out the contributions of Arnos Padiri in the development of a new phase *Bhakthi* Literature in Malayalam. In addition, this work assesses the contributions of Arnos Padiri to lexicography and prose literature in Malayalam. The contributions of Arnos Padiri to the grammar of Malayalam and Sanskrit have also been examined here. Additionally this work narrates and interprets the literary works of Arnos Padiri in Malayalam as well as those in Sanskrit literature. Furthermore this study tries to realize the contributions of Arnos Padiri to Indology and acculturation and attempts an evaluation of the impact of Arnos Padiri’s efforts and activities on the cultural reawakening of Kerala. Consequently, this study tries to create awareness among the people on protecting historical monuments and to bring to the attention of the authorities the popular demands and the need for protecting monuments related to Arnos Padiri.
Methodology

The methodology employed in the study is primarily analytical and descriptive. The methodology also includes explanatory research and a search into the deeper layers of information on language and culture. The basic data for the study have been collected from various sources available in archives and libraries. Primary data have been mainly used to develop the dissertation and secondary data have been used to supplement it wherever necessary. Secondary data used for the study have been collected mainly from libraries and reputed centres of knowledge. Interviews and visits to related places were also effectively utilized for the present study. Data were collected from various libraries and archives like Arnos Padiri Academy, Velur, Sahithya Academy, Thrissur (Kerala), Mangalapuzha Pontifical Seminary, Alwaye (Kerala), Kerala History Association Library, Cochin, St. Xavier's Church, Velur (Thrissur, Kerala), Churches, Pazhuvil, Kurunvilangad, Kaduthuruthy, Sambaloor, Udayamperoor, Chetua, and Mattam, etc. Other places connected with Arnos Padiri were also visited and collected information. Original documents collected from the Archives at Assumption Church at Cologne and Library of Eccole St. Genevieve, Paris were available to the researcher to develop this dissertation. Most of the documents were in Latin and German languages and so the materials
were studied with the help of a linguist and interviews were conducted with the specialists and eminent scholars.

Format of the work depends on the M. L. A. Handbook for Writers of Research Papers.\textsuperscript{74}